

THE

שקל

# SHEKEL



The Journal of Israel and Jewish History and Numismatics  
Volume 50 No. 3, July August September 2017

## THE SHEKEL PRIZE



**INAUGURAL  
WINNER:  
YOAV FARHI**



- *An Army of One, by Robert Messing*
- *Heinrich Heine's ideas reverberate still*
- *Statue controversy and J.P. Benjamin*
- *Solomon's Throne numismatic impact*

*Published by the American Israel Numismatic Association, Inc.*

**SHEKEL  
VOLUME  
FIFTY  
1968★2017**

*"The Shekel" is a two-time winner of The American Numismatic Association's award for "Outstanding Specialty Numismatic Publication"*

# THE SHEKEL

VOLUME 1, NO. 3 (NO. 269)

JULY AUGUST SEPTEMBER 2017

ANDREW PERALA, EDITOR

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# THE A.I.N.A. BOARD



*Members of the AINA Board of Directors met at the Denver ANA Convention. Shown are (top, l to r): Oded Paz, Ira Rezak, Aaron Oppenheim, Danny Spungen, Stephen Fregger; (bottom, l to r): Mel Wacks, Josh Prottas. Photo taken by Esther Wacks.*

**A**t this year's board meeting we welcomed our newest board member, collector of ancient Judaeen coins Stephen Fregger, who was appointed by the board.

Since no nominations were received for this year's election, no election will be held.

We announced the establishment of the prestigious Shekel Prize and the first winner, Yoav Farhi, for the best book published in 2017 on the subject of Ancient Judaeen, Holy Land, Israel, or Jewish Numismatics (see articles in this issue).

At the 2017 ANA Convention, we also participated in the bourse-wide Treasure Trivia contest, where youngsters came around, answered a question (AINA question: "What was the first year that modern Israel issued coins?"), and received a coin or prize. AINA's prize was an AINA

## **PRESIDENT'S MESSAGE**

membership medal.

More than 100 kids participated this year (you can see one of the happy winners elsewhere in this issue), and every one of them was delighted with the gift.

I encourage all of our members to give their children or grandchildren gifts of Israel/Judaic coins or medals—along with a brief explanation. It might start some youngster on a wonderful hobby or just get him/her to think about something other than his/ her smart phone for a few minutes. My dad started me off when I was ten, and I have been forever thankful.

All the best,

*Mel*

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# THE SHEKEL PRIZE



*The Shekel Prize is an annual award from the American Israel Numismatic Association to honor the author of the best book published on the subject of Ancient Judaeon, Holy Land, Israel, or Jewish Numismatics.*

# THE SHEKEL PRIZE INAUGURAL MEDAL

*Continued*

The Board of Directors of the American Israel Numismatic Association created the Shekel Prize, to be awarded annually to the author of the best book published on the subject of Ancient Judaeon, Holy Land, Israel, or Jewish Numismatics.

The winner of the inaugural Shekel Prize is Yoav Farhi for his authoritative book detailing eight years of archaeological numismatic discoveries at Khirbet Qeiyafa. (*The story of Farhi's research follows.-Ed.*)

The Shekel Prize medal is three inches in diameter in extremely high relief designed by Victor Huster, one of the world's foremost numismatic designers.

The medal features three shekel designs — from a circa 8th century BCE shekel stone weight, a shekel of the First Revolt (66-70 CE), and the 1-new shekel coin (issued by Israel beginning in 1985, shown at right), as well as the AINA logo and legend.

The Shekel Prize medal will be presented to Farhi in person later this year.

Victor Huster, the medal designer, is a medallic sculptor of considerable accomplishment.

Huster created his first medals at the age of 17, followed by studies about jewelry design, sculpture, engraving, goldsmithing, toolmaking and industrial embossing.

At the age of 21, Huster became self-employed and in 1977 opened his own art gallery. In the 1980s he



*Huster's designs for Israel's 1-new shekel coin, issued beginning in 1985. These motifs also appear on the Shekel Prize medal.*

worked as a freelance artist in Israel, where among other accomplishments he designed Israel's 1-new shekel coin.

On Oct. 6, 2012, Victor Huster was awarded the German Medal Prize by the German Association for Medal Art and the City of Suhl.

Huster's medals are in the collections of the Landesmuseum Württemberg in Stuttgart, the Münzkabinett in Berlin and the British Museum in London. □



# SHEKEL PRIZE

INAUGURAL  
HONOREE:

YOAV  
FARHI



*Yoav Farhi, author, researcher and the world's first full-time field archaeologist-numismatist. Farhi's book on the 600 coins discovered so far at the 2,000-year-old Khirbet Qeiyafa archaeological site won the inaugural Shekel Prize.*



*A freshly unearthed Khirbet Qeiyafa tetradrachm of Athens. Photograph courtesy Robert Henry.*

*THE SHEKEL PRIZE IS AN ANNUAL AWARD TO HONOR  
THE AUTHOR OF THE BEST BOOK ON ANCIENT JUDAEAN,  
HOLY LAND, ISRAEL OR JEWISH NUMISMATICS*

Yoav Farhi is the winner of the first Shekel Prize, awarded by a select committee of the American Israel Numismatic Association (AINA).

Farhi earned the inaugural award for his ground-breaking - in every sense of the word - book "Khirbet Qeiyafa Vol. 5: Excavation Report 2007–2013, The Numismatic Finds: Coins and Related Objects".

The book summarizes Farhi's

discovery and preliminary analysis of some 600 ancient coins that he excavated, conserved and subsequently analyzed from a multi-year dig at the 2,000-year-old site of Khirbet Qeiyafa.

The book, Farhi told *The Shekel*, "is one of the very few volumes to stand alone as devoted to numismatic finds from excavations in Israel."

Farhi expressed his deep apprecia-

*Continued*



*Continued*

tion for winning the inaugural Shekel Prize. “It is a great honor and privilege for me that AINA chose my book for the Shekel Prize. I didn’t know about the establishing of this prize for numismatic studies and I hope that it will encourage more research in this field. I appreciate very much AINA’s contribution for the study of the numismatics of Israel, in the past and present.”

Farhi’s research likely will be required reading for future researchers and collectors of ancient coinage related to Judaea, specifically because, as Farhi related to *The Shekel*, “many of [the 600 coins excavated] have not yet been known from archaeological excavations.”

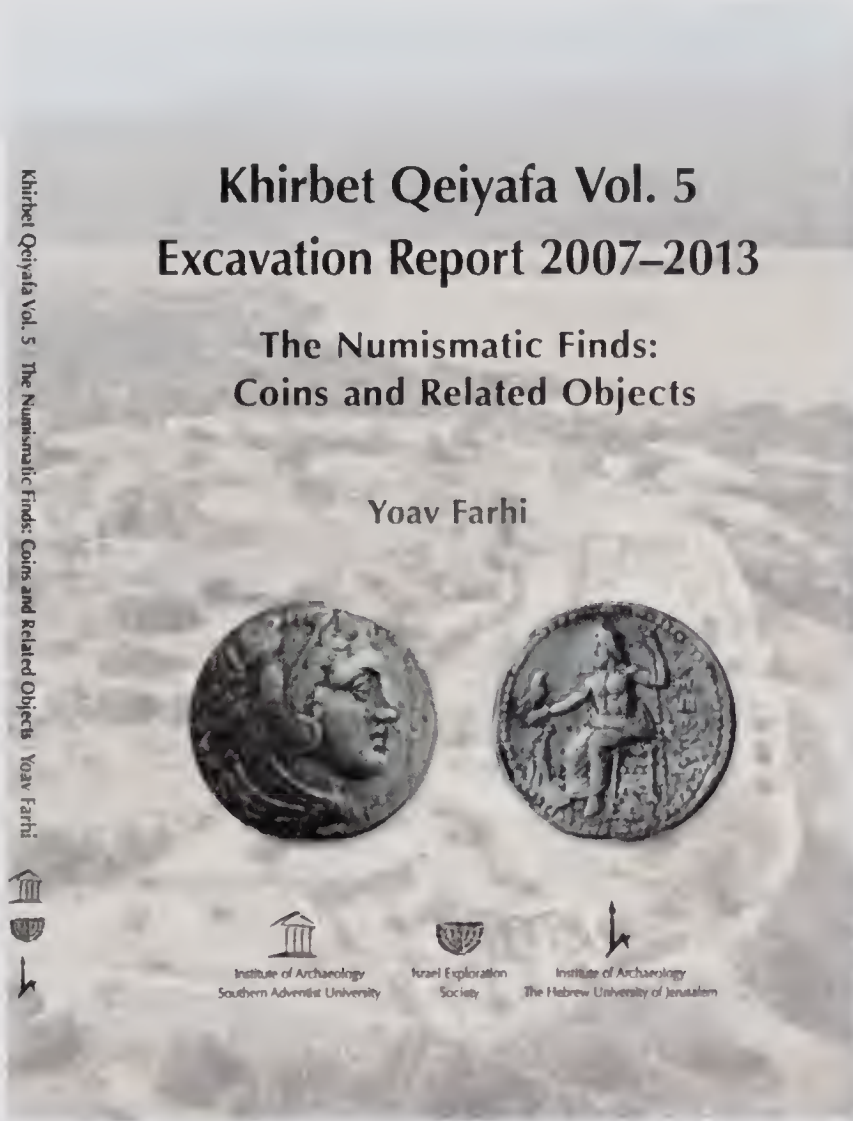
That insight alone is astonishing, and signifies the importance of not only Khirbet Qeiyafa but also of the participation of a professional numismatist in archaeological digs that discover coinage or other tokens of commerce.

Indeed, Farhi is among the first, if not the first professional, full-time numismatists on an archaeological excavation.

“To the best of my knowledge, this is the first time that an excavation has been professionally assisted by field numismatist throughout the excavation,” Farhi told *The Shekel*.



*Yoav Farhi examines an ancient coin find at the Khirbet Qeiyafa site, one of some 600 ancient coins he found at the site over a span of 150 days of excavations spread over eight years.*



*The front cover of Yoav Farhi’s award-winning book reporting on eight years of numismatic discoveries at Khirbet Qeiyafa in Israel.*

Farhi’s research at Khirbet Qeiyafa also is the first time that “research and publication of the numismatic finds has been done by the same numismatist who also worked in the

*Continued*



## Khirbet Qeiyafa geopolitical importance



- On the border between Judah and Philistia
- Overlooking the Elah Valley, the main road leading from the Coastal Plain to the hill country: Jerusalem, Bethlehem and Hebron
- Only 8 miles from Philistine Gath, a 90-acre city. Biblical tradition places the battle between David and Goliath here.

*Above: A page from an archeologist's perspective on the geopolitical importance of the ancient Khirbet Qeiyafa site.*

*At right: The location of Khirbet Qeiyafa relative to Jerusalem and the Dead Sea,*



*Continued*

field as such," he said.

Khirbet Qeiyafa is a significant site for other reasons as well.

Among the significant findings:

- A clay tablet with writing that is the earliest Hebrew inscription known to date which is extremely significant to the global understanding of the evolution of writing;
- The longest Proto-Canaanite in-

scription ever found;

- A deliberately smashed model of Solomon's Temple that has been reconstructed;

- Clay jugs that link the site to northern Israel, Phoenicia and Cyprus;

- Hundreds of clay jug handles, including impressed handles that mark the beginning of a long tradition of stamped jar handles typical of

*Continued*



*Continued*

Judah, and not used by Philistines, Canaanites or Israelites.

- The site also is located just eight miles from Philistine Goth, a 90-acre city site where “Biblical tradition places the battle between David and Goliath.”

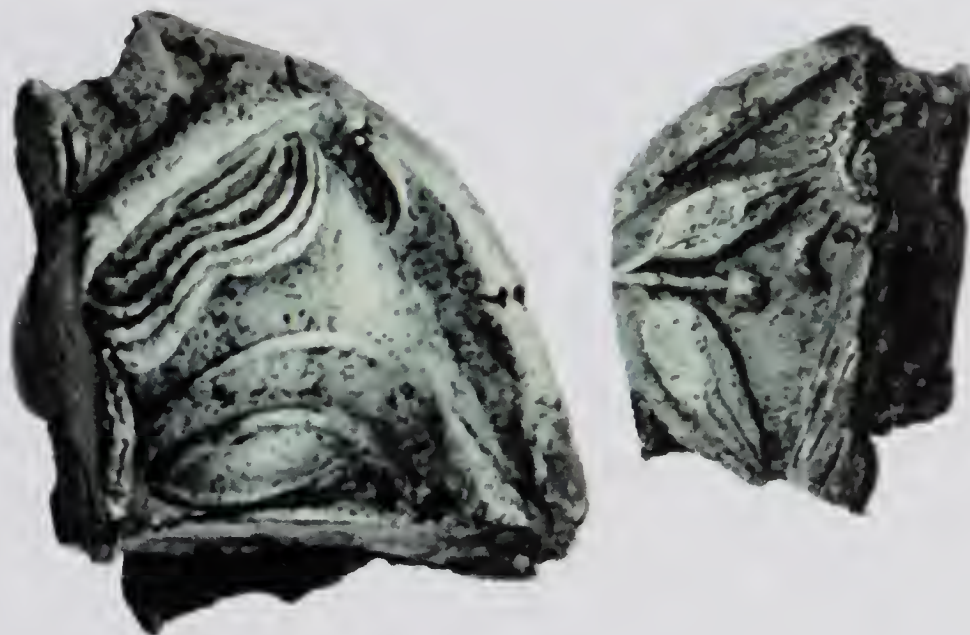
Farhi’s achievements in the field and in research required more than a decade of rigorous academic study and extensive field work.

Farhi earned Magna Cum Laude status at Hebrew University of Jerusalem in both his Bachelor’s and Master’s degree programs in Archaeology and Interdisciplinary study - with a specific focus on ancient Judaeen numismatics. His academic “training” culminated in his earning his Ph.D. in 2013 after seven year of labor.

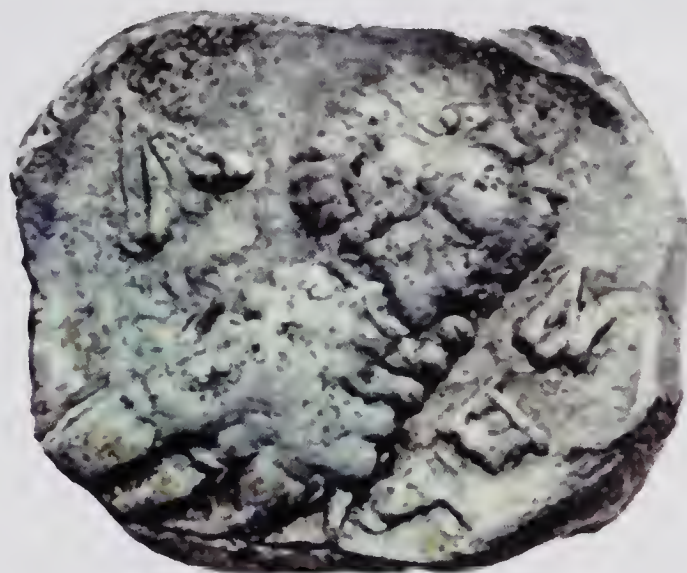
Farhi recently completed a one-year post-doctoral program in the History dept. at Ben-Gurion University of the Negev Department of History. The program had multiple sponsors and participants including Tel Aviv University, Bar Ilan University, Ben Gurion University and Haifa University sponsored by the Yad Hanadiv Foundation.

The Shekel Prize selection committee consists of Mel Wacks, David Hendin, Ira Rezak, Steve Album and Allen Berman.

Other contributors to the award-winning book are Catharine Lorber,



*Fractional, or hacksilber, pieces of an Athenian “Owl” quartered into smaller denominations. Silver, 3.51 grams.*



*Yehud obol (gerah), silver, 0.5 gram, 6.5-8mm found at site.*

Sariel Shale and Sana Shilstein.

“It will be a great honor for me to receive the Shekel Prize medal,” Farhi told *The Shekel*.

And the choice of “the well known designer, Victor Huster” was excellent, Farhi added, as “he designed the 1-shekel coin which bears on its obverse the symbol of the lily and the name of Judaea in the paleo-Hebrew script.

“The assemblage of YHD coins from Khirbet Qeiyafa, is the largest known so far from controlled excavations in Israel.

*Continued*





*Photo courtesy Luke Chandler*

*To find ancient coins struck in metal, Yoav Farhi used a professional-consumer or “prosumer” White’s MDX metal detector with far higher sensitivity than most hobbyist detectors but without the extreme high cost of military-grade detectors.*

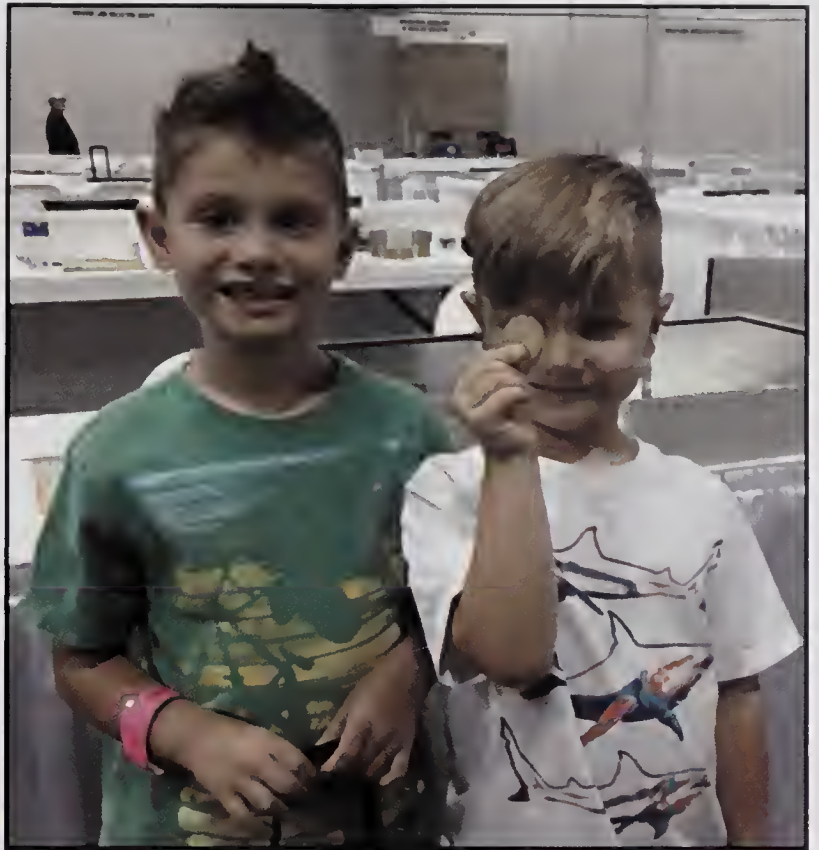


*Ancient coins found include a silver coin of Ptolemy I, c. 294-261 BCE, possibly from Cyprus, above; and at right: a silver obol from Ashdod, c. 420-390 BCE, featuring a bearded head with oriental hairstyle and a bovine inscribed with a shin and inverted dalet.*





# A.I.N.A. AT ANA 2017



**ABOVE:** Tanner Talley holds AINA membership medal he received during the 2017 World's Fair of Money® (his 4th birthday), standing alongside brother Mason.

**AT LEFT:** AINA member Simcha Kuritzky proudly holds the record-setting four Exhibit First Place awards he won for exhibits on Jewish and Israel themes.

**BELOW LEFT:** Robert Leonard presented Dr. Ira Rezak the Ben & Sylvia Odesser Award for his article "Buttons of Tears and Blood, Fund Raising for Jewish War Sufferers in WWI." Co-winner was Tsadik Kaplan.

**BELOW RIGHT:** Esther and Mel Wacks staffed the AINA table at the five day 2017 ANA convention.





# AN ARMY OF ONE

*On June 7, 1967,  
Rabbi Shlomo Goren  
thought he was trying  
to catch up  
with Israel's Army when  
he and his driver entered  
the occupied city of Hebron.  
The Army had yet to arrive.*

**By Robert Messing,  
AINA Life Member 38**



*Rabbi Shlomo Goren, holding a Torah scroll, blows the shofar at the Western Wall the day before his historic entrance into Hebron.*

The people of Israel have won many spectacular military victories. These include Joshua conquering the city of Jericho; the Maccabees defeating the Seleucid Greeks and regaining control over the land of Israel; modern Israelis defeating multiple Arab armies during the 1948 War of Independence; and the stunning Israeli victory in the 1967 Six Day War.

It was during the Six Day War that one of the most incredulous and bizarre military victories in all of Jewish history took place.

This victory happened when one man, 49 year-old Chief Chaplain

of the Israeli army, Rabbi Shlomo Goren, single-handedly captured the city of Hebron and the Tomb of the Patriarchs and Matriarchs, known as the Cave of Machpelah.

With thanks to Rabbi Daniel Rosenstein, who provided much of this history, the capture of Hebron followed this sequence of events:

On the third day of the war, June 7, 1967, (28 Iyar in the Hebrew calendar), Israeli paratroopers captured the Temple Mount, the Western Wall and the Old City of Jerusalem. Rabbi Goren, surrounded by the victorious Is-

*Continued*





*A modern photo of the Tomb of the Patriarchs and Matriarchs (Machpela), Hebron, Israel.*

*Continued*

raeli soldiers, and holding a Torah scroll, blew the shofar in front of the Western Wall.

Rabbi Goren knew that the next day, Israeli troops would attempt to liberate the city of Hebron and he wanted to be there when that happened. That night, he slept with the Israeli soldiers and told them to wake him up in time to leave for the battle the next morning. Yet, when he awoke a few hours later, he was alone. Believing that the troops had already left, the Rabbi quickly awoke his driver and they set out to catch up with the Israeli forces.

Alone, they drove the short distance into Hebron, where they were greeted by white flags of surrender hanging from every window and rooftop. The Rabbi didn't see any Israeli soldiers, and assumed they had already captured

the entire city and its population of more than 38,000 Arabs.

What Goren did not know was that he had actually arrived before the troops. The army had taken a longer route in order to surround the city before entering it.

As Rabbi Goren drove toward the Cave of the Patriarchs and Matriarchs, he and his driver were the only Jews and the only Jewish soldiers in Hebron. When they arrived at the large iron doors of the entrance, they found them locked.

Rabbi Goren then shot at the locks with his Uzi machine gun, trying unsuccessfully for three hours to open the doors that had been locked to Jews for 700 years.



The following was taken from Rabbi Goren's autobiography, *With Might and Strength*'' First English Edition, 2016.

*Continued*



*Rabbi Goren affixing a hand-made Israeli flag to the Cave of Machpela, June 8, 1967.*

*Continued*

“That was when the first tank entered Hebron and it was adorned with an improvised flag – a sheet on which the soldiers had drawn a blue Star of David. ... There was a small flagpole on the main gate in front of the Cave of the Patriarchs. We drove the tank up against the wall beside the gate, and from there I climbed up onto the tank’s turret and hung the flag at the entrance of the compound.

“We wanted to break through the gate of the Cave of the Patriarchs. Despite the hundreds of bullets I had fired, we had not managed to dislodge the gate. When the tank arrived, I saw the soldiers had a crowbar.

“My driver and I put the bar into the gate and worked it off its

hinges until the gate fell to the ground. ... We went into the Cave of the Patriarchs where I blew the shofar. I took the sefer Torah that I had brought with me and read the weekly portion of Chayei Sarah which relates how Abraham bought the Cave of the Patriarchs from the sons of Het. ... This was the first time, after generations, that Jews were freely inside the Cave of the Patriarchs.

“While we were inside the Cave of the Patriarchs, a messenger arrived from the mayor’s secretary and told us that the mayor wanted to come to the compound to surrender and hand Hebron over to me. I told him that I could not accept his surrender in such a holy space; he should wait at City Hall and I would come to him.”

*Continued*





*Bronze, Silver and Gold Medallions issued in 2017 by the Community of Hebron.*

*Continued*

When the first Israeli troops finally entered Hebron, they were amazed to find an Israeli flag flying from the Cave of Machpelah!

To commemorate the 50th anniversary of the liberation of Hebron and the Cave of Machpelah, and to honor Rabbi Goren's memory, an "army of one" who single-handedly received the surrender of the ancient city of Hebron and the holy Tomb of the Patriarchs, the Hebron Jewish Community has issued three limited edition medallions.

The rims of the medallions are uniquely numbered from 1 to 1,000 and preceded by the letter "B" if the medal is bronze, "S" if the medal is silver and "G" if the medal is gold-plated silver.

One side of the medal depicts Rabbi Goren holding an Israeli flag in one hand and a shofar in his other hand above an image of

the Tomb of Machpelah.

In Hebrew there is the quote, taken from the prayer *Shemona Esray* (*Eighteen Benedictions*), "Who remembers the pious deeds of the patriarchs and in love will bring a redeemer to their children's children." On the bottom of the medal are the dates 1967 – 2017.

The reverse side features the number "50" with the logo of the Jewish Community of Hebron. On the circumference of the medal are the words, "50 Years to the Liberation of Hebron" in Hebrew, English and Arabic.

Each medallion comes protected in a visible capsule, and is inserted into a velvet-lined jewelry box.

For information about obtaining one or more of these medals as well as becoming an honorary citizen of Hebron, go to [www.hebronfund.org](http://www.hebronfund.org). □



# 1982 CHABAD MEDAL COMMEMORATES HEBRON'S CAVE OF THE PATRIARCHS



*The Cave of the Patriarchs (Cave of Machpelah) in Hebron and the Yeshiva Torath Emeth in Jerusalem are featured on this 1982 59mm, 106 gm, .925 fine silver medal issued to commemorate the 70th anniversary of the establishment of the Chabad Lubavitcher Yeshiva Torath Emeth in Hebron. Mintage fewer than 40 pieces.*

In 1878, Chaim Yisrael Merikado Romano, a wealthy Turkish Jew, built a luxurious home and guest house in Hebron. It became known as Beit Romano.

In 1901 the renowned sage, Rabbi Chaim Cheskia Medini moved to Hebron and was invited to reside in Beit Romano, where he established a Yeshiva. When Rabbi Medini learned that the Romano family was interested in selling Beit Romano, he suggested the property to the Fifth Lubavitcher Rebbe, Rabbi Shalom DovBer Schneerson. In keeping with the Chabad Rebbeim before him, Rabbi Shalom DovBer Schneerson considered Hebron as the capital city of Chabad in the Holy Land.

In his letters, the Rebbe expressed his desire to stimulate the Hebron community and to establish a Ye-

shiva in Hebron that would emulate the Tomchei Temimim Yeshiva, which he organized in Russia. Yeshiva Torath Emet was launched in Beit Romano in 1912 with a group of select students led by Rabbi Shlomo Zalman Havlin.

The First World War brought hardship to all of Eretz Yisrael and especially Hebron. Financial support from abroad was cut off. Hunger and disease threatened the community. Since the Ottoman Empire and Russia were at war, the Russian-born students and staff of Yeshiva Torat Emet were sent home. Following the end of the war and the establishment of the British Mandate, Torat Emet did not return to Hebron, but was re-established in Jerusalem. *Bibliography: [www.chabadhebron.com](http://www.chabadhebron.com)*





## THE SACRED CAVE OF THE PATRIARCHS

*Woodcut print by Gustave Dior  
of the burial of Sarah at the  
Cave of the Patriarchs.*

**T**he Cave of the Patriarchs - the Cave of Machpelah is a series of underground chambers located in the center of the ancient city of Hebron. According to tradition associated with the Holy Books of all three major Abrahamic faiths - the Torah, Bible and Quran - the cave and its field were purchased by Abraham as a burial plot.

The Cave of the Patriarchs is located beneath a Saladin-era mosque converted from a large Herodian-era Judean rectangular structure. Dating back more than 2,000 years, the Herodian compound is thought to be the world's oldest intact prayer structure.

The Hebrew name Machpelah is from the tradition of the double tombs of Abraham and Sarah, Isaac

and Rebecca, Jacob and Leah, considered the Patriarchs and Matriarchs of the Jewish people.

The only Jewish matriarch missing is Rachel, who is believed to be buried at Rachel's Tomb near Bethlehem.

*Genesis 23:1–20* relates Sarah, the wife of Abraham, “died in Kiryat-arba; the same is Hebron in the land of Canaan.” Abraham was tending to business elsewhere when she died, and he “came to mourn for Sarah, and to weep for her.” (*Genesis 23:2*).

The burial of Sarah is the first account of a burial in the Bible. The next burial in the cave of Machpelah is that of Abraham, who lived “an hundred threescore and fifteen years”.

The title deed to the cave was part of the property of Abraham that passed to his son Isaac. (*Genesis 25:5–6*). □

*(Source: Wikipedia)*



## A.I.N.A. MarketPlace



The Pennsylvania Association of Numismatists (PAN) is a non-profit educational state organization founded in 1978 consisting of individuals and coin clubs throughout the Commonwealth of Pennsylvania and the United States

PAN membership is open to any individual or club interested in the study and collection of coins, currency, medals, tokens, and related material. The cost is \$12 per calendar year (clubs are free). You will receive our journal, *The Clarion* published three times per year and the PAN eNEWS, a free electronic newsletter

PAN Coin Shows and Conventions occur every spring in early May and fall in late October at the Monroeville Convention Center, 209 Mall Blvd, Monroeville, PA 15146. There are more than 130 tables and 100 dealers eager to buy, sell, or trade coins, paper money, tokens, medals, gold, silver, and bullion

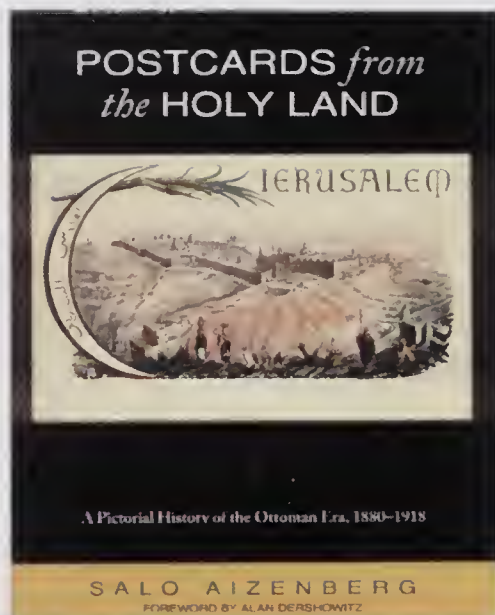
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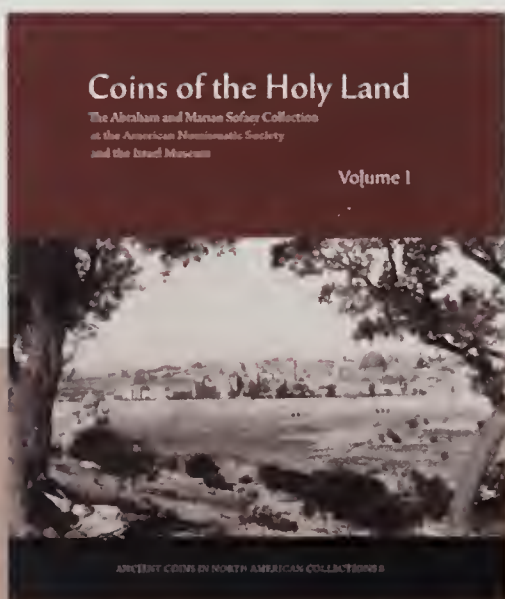
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The Society of Israel Philatelists is a nonsectarian cultural and educational organization dedicated to the study and collecting of all philatelic items related to the Holy Land.

The journal, *The Israel Philatelist*, is published 6 times a year.

[www.israelphilatelists.com](http://www.israelphilatelists.com)



### Coins of the Holy Land:

The Abraham and Marian Sofaer Collection at the American Numismatic Society and the Israel Museum

American Numismatic Society Publications



Hardcover, 2 Volumes,  
Vol. 1: 344 pp. Vol. 2: 244 pp., 238 plates  
ISBN: 978 089722 283 9 (complete 2 volume set)  
List Price: US \$190  
ANS Member Price: US \$133  
Ancient Coins in North American Collections 8 (ACNAC 8) 2013

The Abraham and Marian Sofaer collection consists of 4,000 coins and related objects produced by the peoples who inhabited the Holy Land from the Persian period in the 5th and 4th centuries BCE through the Crusader Kingdom in the 13th century of the modern era. Assembled over more than 30 years, the collection contains gold, silver, and bronze coins of the Persians, Greeks, Samaritans, Jews, Nabataeans, Romans, Byzantines, Arabs, and Crusaders.

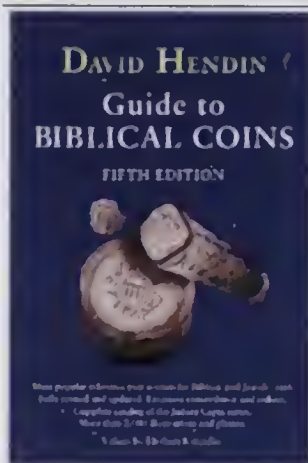
The book was written by Ya'akov Meshorer with Gabriela Bijovsky and Wolfgang Fischer-Bossert, and edited by David Hendin and Andrew Meadows.

For more information or to order your copy of this book: visit our web store at:  
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# ITALIAN 'JEWISH COMMUNITIES ACT' MEDAL OF 1930



Photos courtesy [www.historama.com](http://www.historama.com)

The "Jewish Community Acts" medal of 1930 by medallist sculptor Arrigo Minerbi (1881-1961)

**By Alex Ben-Arieh**

Italy's "Jewish Communities Act" was commemorated in 1930 by Jewish medalist Arrigo Minerbi (1881-1961) with the issuance of bronze medals. Minted by Stefano Johnson, Milano, the medals were 72mm x 4.5mm, with a weight of 148 grams.

The obverse features the Italian legend "*Vittorio Emanuele III Re Benito Mussolini capo del governo le comunita Ebraiche d'Italia a ricordo della Legge 30 x 1930 ix*"; and emblems of Royalty and the Fascist party.

The reverse design consists of the Italian legend "*Senza la legge cielo e terra crolle rebbero*" ("Without

the law, sky and earth would fall"); the Jewish menorah and the tablets of the Ten Commandments.

The Jewish Communities Act standardized the legal status of the Jewish communities; regulated their activities, and stated that all those considered Jews by Jewish law automatically belonged to the community - which made it easier in 1938 to institute anti-Semitic laws.

A gold version of this medal was presented in May 1931 by a delegation of Jewish leaders to the King, to Mussolini and to other authorities.

Research on anti-Semitism in pre-

*Continued*





Photos courtesy  
[www.kedem-auctions.com](http://www.kedem-auctions.com)  
 Another version of this medal  
 was sold recently by Kedem  
 Auction House, where it was  
 described as “blackened  
 bronze,” from the collection  
 of Bruno Kirschner.

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## MUSSOLINI AND ANTI-SEMITISM IN 1930'S ITALY

*Continued*

WWII Italy does not have a unified perspective.

As David Baum notes in his review article in the 2011 book compilation *Hebraic Aspects of the Renaissance: Sources and Encounters* (edited by Ilana Zinguer, Abraham Melamed, Zur Shalev; Published in “Brill’s Series of Jewish Studies”):

“Italian Fascist antisemitism has always had a sort of asterisk beside it, as if it weren’t really Italian, or perhaps not even really Fascist.”

Baum notes that researcher Michael Ledeen early on pointed to the difficulties various researchers had positioning anti-Semitism within “the larger narratives of Italian history being crafted by the mostly centre-left professional historians who dominated Italian historiography just after the war.”

There were arguments by historians who viewed the Racial Laws of 1938 as “perceived by most Italians as a foreign import enacted to appease the Germans” which thus signaled the “beginning of the waning of public support for the regime.”

Others argued that anti-Semitism “was not a natural feature of Italian society and that the Racial Laws represented a Fascist innovation.”

But these post WWII views were, at best, revisionist, argues Baum.

Ledeen was an American historian who researched and wrote about Fascism in pre-WWII Italy in 1975, and Baum argues that Ledeen’s perspective has had the most influence among professional historians.

For this group, “the trigger for the rise of an official anti-Semitism was the invasion of Ethiopia in 1935.

“The invasion brought Fascist racial anxieties to the surface, called into question the allegiance of various elements within Italy, in particular Italian Jews, and inaugurated a second wave of the “re-Romanization” of Italian society.”

The issuance of the 1930 medal appears to support this view with the reverse inscription “without the law, the earth and sky would fall” that stated a belief in a fair and just system of laws, and did not foresee the tragedy of the betrayal of that hope just eight years later. ▢



# GREAT INSIGHT, DEEP REGRET

## *HEINRICH HEINE'S POETRY RESONATES THROUGH HISTORY*

*Adapted and expanded  
from original article in  
Jewish Currents*

**B**orn to Jewish parents in 1797 Düsseldorf, Christian Johann Heinrich Heine was destined to become one of the foremost poets of his era, and also one of the great artist outcasts.

Already famous as a lyric poet in Germany, Heine (1797-1856) became a Protestant at age 28 to evade anti-Semitic discrimination that barred Jews from pursuing academic and almost all other careers. He described his action at the time as his “ticket of admission into European culture.”

But his attempt at assimilation would fail. Denied advancement in academia at almost every turn, Heine put his creative power into



*In 1972, East Germany issued a 10 Mark coin commemorating the 175th anniversary of Heinrich Heine's birth.*

poetry that crossed social barriers.

He was nevertheless banned from Germany, ostensibly because of his politically radical views, and self-exiled to France, where he lived the remain two and a half decades of his life as an expatriate in Paris.

Even though Heine was bedridden the last eight years of his life, his pursuit of poetry never failed.

While his political views were

*Continued*





*Photos courtesy Kedem Auction House*

*America-related medal with, on the obverse: Heine's profile surrounded by an inscription "Die Deutschen In America Ihrem Grössten Lyriker. Heinrich Heine" ("Germans in America, its foremost poet, Heinrich Heine"). Reverse: Memorial in memory of Heine established in New York. Above, inscription: "Heine Denkmal New-York" and below – the years 1895-1897. Diameter: 50 mm.*

*Continued*

considered suspect by German authorities, even though they shifted to a more centrist position over time as did his style of poetry, as a poet Heine was one of the most highly regarded of the era.

Numerous examples of medals and other exnumia honor Heine, whose lyrical prose was set to music by Schubert, Mendelssohn, Brahms, Strauss, Tchaikovsky, Wagner and many others.

Images of some of the Heine medals and plaques are shown here, courtesy Kedem Auction House.

Heine's early political views were shaped, in part, by the revolutionary views of a relative, Karl Marx, Heine's third cousin once-removed.

Marx, the eponymous co-founder of the political and social movement that would become Communism, and Heine corresponded frequently

in the 1840s.

Their cordial relationship gradually deteriorated as Heine began to question, and then reject Marxism over what he perceived would be disastrous cultural and economic consequences should such a political philosophy rise to power.

As Heine wrote in an 1855 French edition of "Lutetia" one year before he died: "This confession, that the future belongs to the Communists, I made with an undertone of the greatest fear and sorrow and, oh!, this undertone by no means is a mask!

"Indeed, with fear and terror I imagine the time, when those dark iconoclasts come to power: with their raw fists they will batter all marble images of my beloved world of art, they will ruin all those fantastic anecdotes that the poets loved so much, they will chop

*Continued*





Photo courtesy Kedem Auction House

Medal. Obverse: Heine's profile. Reverse: Verse from one of Heine's poems (in Russian).  
Diameter: 60 mm.

Continued

down my Laurel  
forests and plant  
potatoes and, oh!,  
the herbs chandler  
will use my Book  
of Songs to make  
bags for coffee  
and snuff for the  
old women of the  
future – oh!,

“I can foresee  
all this and I  
feel deeply sorry thinking of this  
decline threatening my poetry and  
the old world order.”

Initially attracted by the promises  
of equality espoused by Marxism,  
Heine was deeply conflicted at the  
same time. He readily perceived  
the vast chasms of social and eco-  
nomic injustice spawned and mag-  
nified by the Industrial Revolution.  
Heine empathized with the poor as  
they became poorer; they had no  
recourse other than to suffer.

Rising German nationalism in

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‘WHERE THEY BURN  
BOOKS, THEY WILL ULTI-  
MATELY BURN PEOPLE AS  
WELL’

- HEINRICH HEINE,  
“ALMANSOR”  
1822

---

---

the early 19th  
century was even  
more disturbing  
to Heine.

As Heine wrote  
in the same la-  
ment, “And yet,  
I freely confess,  
the same thoughts  
have a magi-  
cal appeal upon  
my soul which I  
cannot resist ...

In my chest there are two voices  
in their favour which cannot be  
silenced ... because the first one is  
that of logic ... and as I cannot ob-  
ject to the premise “that all people  
have the right to eat”, I must defer  
to all the conclusions ... The sec-  
ond of the two compelling voices,  
of which I am talking, is even more  
powerful than the first, because it  
is the voice of hatred, the hatred  
I dedicate to this common enemy  
that constitutes the most distinctive  
contrast to communism and that

Continued





Photo courtesy Kedem Auction House

Plaque designed by Heinrich Kautsch. Obverse: figure of Heine sitting, holding in his hand paper pages and a quill; his name, dates of birth and death and artist's signature. Reverse: line in German from one of Heine's poems (*Aus meinen grossen Schmerzen* - "My great sorrow") and a woman's figure hovering over a memorial monument in Heine's image presented small in lower right corner. 45 x 75 mm

*Continued*

will oppose the angry giant already at the first instance – I am talking about the party of the so-called advocates of nationality in Germany, about those false patriots whose love for the fatherland only exists in the shape of imbecile distaste of foreign countries and neighbouring peoples and who daily pour their bile especially on France”.

The latter observation, written one year before his death, presaged the horrific unrolling of history that began decades later.

During Nazi rule in Germany, Heine's writings were among the most reviled of a world-class writer, and a line from his 1822 play, *Almansor*, is engraved at the site of a Nazi book-burning in Berlin: “*That was but a prelude; where they burn*

*books, they will ultimately burn people as well.*”

Art in the 19th century, based as it was in large part on the big picture of landscape and humanity's place in an evolving world, and enhanced by mass public distribution of books and newsprint, opera and symphony performances, had a deep emotional resonance with European audiences.

Heine's early stature as a poet writing in German mirrored that of poets of the time writing in English as they shared a common focus.

The dramatic sweep of the “common man” against vastly greater forces, was a hugely popular theme in early 19th century English poetry, best known today in the landscape poetry of the Romantic poets John Keats and William Wordsworth, and

*Continued*





*Medallic plaque image courtesy Kedem Auction House*

*The birth dates conflict on a medallic plaque and the gravestone of Heinrich Heine, although the stone has the correct date, 1797. Plaque with Heine's portrait, his name, dates framing his life and other decorations. 37 x 50 mm*

*Continued*

in the later 19th century American poetry of Walt Whitman.

Although Heine's poetry shifted from the Romantic style to a more biting, almost cynical view after his failed attempt at assimilation, his poems remained truthful to the emotional framework of his life.

Throughout, Heine's poems echo with deep feeling - regret at being baptized as a Christian, the deep and disturbing resonances of the Industrial Revolution that he foresaw, his attraction to and ultimate disenchantment with Maxism and its failed promise, the loss of friends, relatives and loves, and his long, terminal illness.

The impact of Heine's writing has endured since his death in 1856. Since the innate lyricism of main-

stream poetry lends itself naturally to lyrics in songs and other musical compositions, one measure can be readily found in the number of composers who have incorporated his poetry as lyrics in their compositions.

There are at least 40 composers listed online who have used Heine's lyrics from his poem "Au meinen grossen Schmerzan" ("My great Sorrows") that appeared in the volume *Buch der Lieder* or "Book of Songs."

A visionary and a sufferer whose writings captured both aspects of the popular conception of great artists of the time, Heine's works are well worth revisiting today. Collectors can find great satisfaction in assembling medals honoring Heinrich Heine. ▢



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# U.S. SENATOR, STAR OF THE CONFEDERACY, DISTINGUISHED POST-WAR JURIST

*BUT, WILL THE  
MONUMENT TO  
JUDAH P. BENJAMIN  
STAND FOR LONG?*



*At right: A pre-Civil War portrait of U.S. Senator Judah P. Benjamin, circa 1856.  
Photo courtesy U.S. Library of Congress*

**Compiled by Mel Wacks**

**A**fter the violence in Charlottesville in early August 2017, the mayor of Baltimore, Catherine Pugh, ordered the removal of four monuments to the era of the Confederacy, saying it was in the interest of public safety.

Other cities followed: a plaque honoring a tree planted in Brooklyn in the 1840s by Robert E. Lee was removed; Duke University removed a Robert E. Lee statue from Duke Chapel; the City Council in Lexington, Kentucky, approved a proposal to remove two Confederate statues from the city's historic courthouse; the president of Bronx Community College, Thomas A. Isekenegbe, said the school would

remove the busts of Stonewall Jackson and Robert E. Lee from its Hall of Fame for Great Americans; and so on.

At press time, it is questionable whether a small marker along Route 32 in Belle Chasse, Louisiana that commemorates Judah P. Benjamin, will still be standing in the very near future.

A monument to Judah P. Benjamin was erected just 10 miles southeast of New Orleans outside the public library in Belle Chasse, Plaquemines Parish, Louisiana. An old silver and bronze plantation bell bears Benjamin's name and the date October, 1858.

*Continued*





*Above, left: A monument to Judah P. Benjamin was erected outside the Belle Chasse, Plaquemine Parish, La., just 10 miles southeast of New Orleans. The bell at the top of the monument, noted for its sound, bears Benjamin's name and the date October, 1858.*

*Above right: Benjamin's plantation bell was all that remained of the original mansion on the site of his 300-acre plantation. The bell reportedly was made from an alloy of bronze and two hundred or more melted silver dollars, and these metals gave the bell its beautiful tone.*

*Continued*

Benjamin's plantation was in Belle Chasse. Considered brilliant all his life, Benjamin entered Yale University as a 14-year-old. A gifted orator, whose skills were noted by his Yale professors, Benjamin did not graduate from the New Haven school. He did, however, earn his degree to practice law at age 21, and became a highly successful attorney in New Orleans.

Benjamin was in high demand for his superior skills as a lawyer, retained for four months at one point before the Civil War to argue, successfully, a case in San Francisco's federal court. Benjamin also successfully argued 14 of 18 cases before the U.S. Supreme

Court in Washington, D.C.

But it was back home in Louisiana where Benjamin felt most at home. In February 1833 he married Natalie St. Martin, who was from an aristocratic creole family.

The couple lived from 1835 to 1845 in an elegant town home on 327 Bourbon Street. Then, in 1844, in a bid to impress his wife, Benjamin bought a sugar plantation in Belle Chasse, a town south of New Orleans on the Mississippi River.

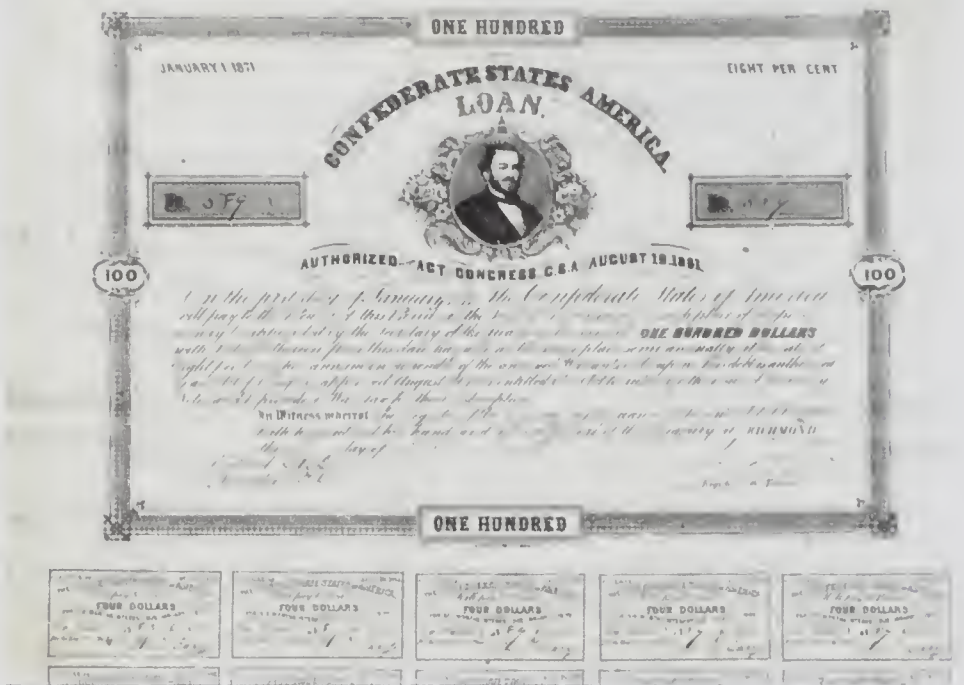
He promptly converted an old creole home on the site into a 20-room, Greek Revival-style mansion.

The mansion itself was moved from

*Continued*



*This Confederate States of America \$100 bond was issued on February 3, 1863. It features the image of Judah P. Benjamin, Secretary of the Treasury. Some of the interest coupons are shown, paying \$4 every six months through 1871.*



*Continued*

its original site in 1934. It had been constructed 1,000 feet from a levee protecting the site from the Mississippi, but over time the river almost reached its door.

The Judah P. Benjamin Memorial Foundation bought the property in 1924, with the goal of turning it into the “Mount Vernon of the South.”

Ten years later, the association moved the main building, placing it adjacent to the ruins of an old sugar house, and facing it away from the river, toward the street.

The association raised enough money to repair parts of the plantation home through the years.

But by 1960, after a last-gasp effort to restore it failed, the once statuesque structure had turned into a gloomy eyesore, and it was destroyed.

In 1968, a Judah P. Benjamin Tribute Antique Bronze Civil War Commemorative 39 mm Medallion was issued. The obverse features the bell atop the Judah P. Benjamin memorial with inscription below: “DEDICATED JUNE 2, 1968.”



*A Judah P. Benjamin Tribute Antique Bronze Civil War Commemorative 39 mm Medallion issued in 1968.*

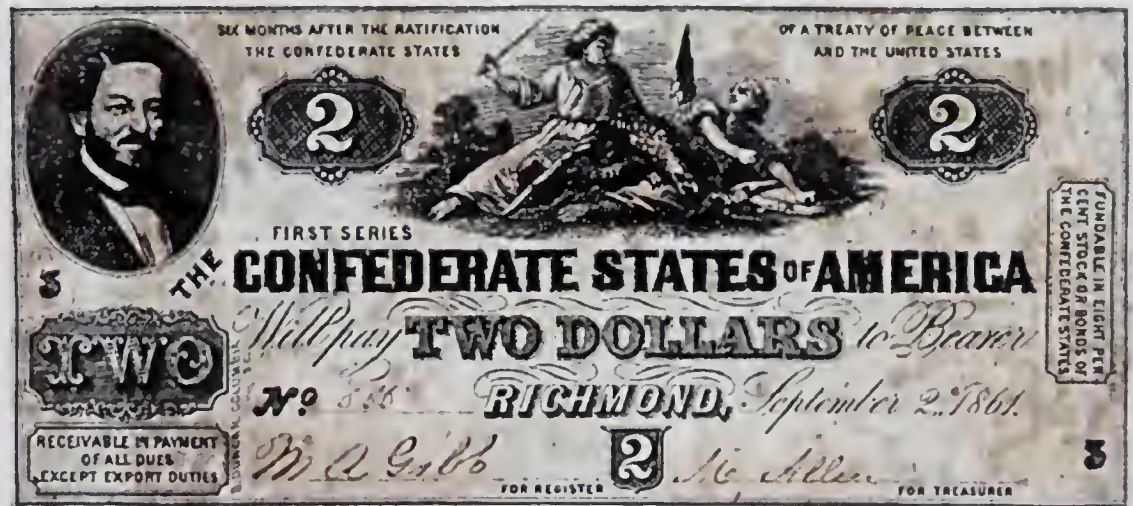
*Continued*



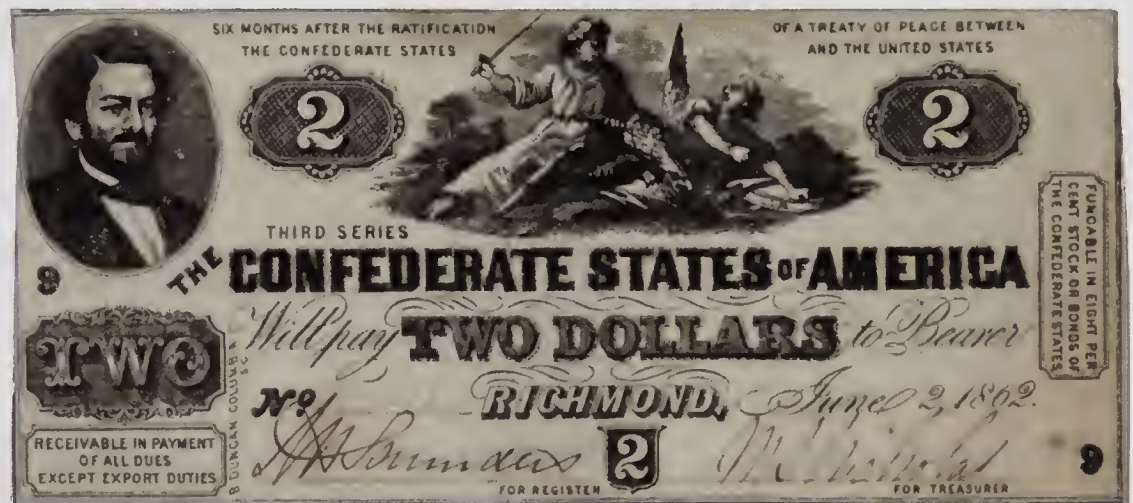
# JUDAH P. BENJAMIN'S PORTRAIT APPEARED ON CSA BANKNOTES, 1861-1864

Continued

Judah P. Benjamin's portrait, upper left, on the \$2 CSA banknote series of 1861.



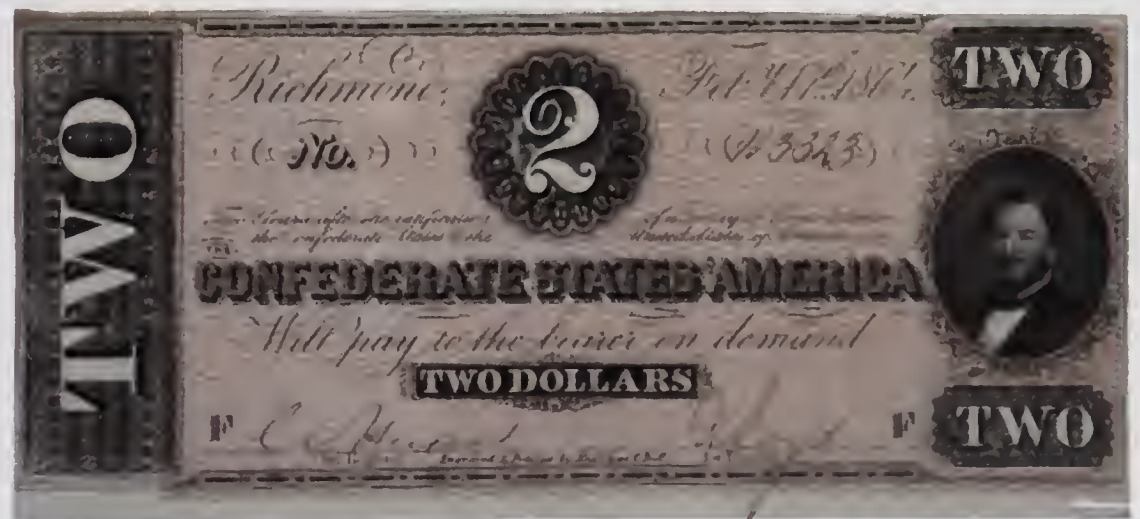
Judah P. Benjamin's portrait, upper left, on the \$2 CSA banknote series of 1862.



Judah P. Benjamin's portrait, far right, on the \$2 CSA banknote series of 1863.



Judah P. Benjamin's portrait, far right, on the \$2 CSA banknote series of 1864.



Images courtesy [www.twodollarbill.weebly.com/complete-2-bill-history.html](http://www.twodollarbill.weebly.com/complete-2-bill-history.html)

Judah P. Benjamin's portrait appears on, from top, the 1861, 1862, 1863 and 1864 series of \$2 notes issued by the Confederate States of America.

Continued



*Continued*

The circumferential inscription reads: “JUDAH P. BENJAMIN 1811 – 1884 • STATESMAN • JURIST • SECRETARY OF WAR OF THE CONFEDERACY.” The reverse legend reads “PLAQUEMINES PARISH COMMISSION COUNCIL,” and lists the Plaquemines Parish Commission Council Members and other organizations sponsoring the Judah P. Benjamin Monument.

### **BIOGRAPHY**

Judah Philip Benjamin, (August 11, 1811 – May 6, 1884) was born to Sephardic Jewish parents from London, who had moved to St. Croix in the Danish West Indies when it was occupied by Britain during the Napoleonic Wars. Seeking greater opportunities, his family emigrated to the United States, eventually settling in Charleston, South Carolina. Benjamin attended Yale College but left without graduating and moved to New Orleans, where he read law and passed the bar.

Benjamin rose rapidly both at the bar and in politics. He became a wealthy slave owner and served in both houses of the Louisiana legislature prior to his election to the Senate in 1852. He was the first Jew to be elected to the United States Senate who had not renounced the religion, and the first of that faith to hold a Cabinet position in North America. There, he was an eloquent supporter of slavery, and resigned as senator after Louisiana left the Union in early 1861. He returned to New Orleans, but soon left when Confederate President Jefferson Davis appointed him Attorney General. Benjamin had little



*Courtesy [www.yumuseum.org](http://www.yumuseum.org).*

*Mardi Gras aluminum Doubloon, issued in 1970 by Plaquemines Parish depicts Belle Chasse, home of Judah P. Benjamin.*

to do in that position, but Davis was impressed by his competence and appointed him Secretary of War. Benjamin firmly supported Davis, and the President reciprocated the loyalty by promoting him to Secretary of State in March 1862.

As Secretary of State, Benjamin attempted to gain official recognition for the Confederacy by France and the United Kingdom, but his efforts were ultimately unsuccessful. To preserve the Confederacy as military defeat made its situation increasingly desperate, he advocated freeing and arming the slaves, but his proposals were not accepted until it was too late. When Davis fled the Confederate capital of Richmond in early 1865, Benjamin went with him, but left the presidential party and was successful in escaping, whereas Davis was captured by Union troops. Benjamin made his way to Britain and became a barrister, again rising to the top of his profession before retiring in 1883. He died in Paris the following year. ▢



# THE LION THRONE OF SOLOMON

## *ON THE COINS OF HENRY JASOMIR-*

**By Hans Loeschner**



*The gold Lion Throne of Tutankhamun, recovered from his tomb in 1922 with a host of other gold treasures, was widely publicized after its discovery.*

*Photo courtesy Egyptianmuseum.gov.eg*

**S**ince ancient times the lion as a symbol of vigor and strength was manifested in thrones of pharaohs, emperors and kings.

Widely publicized when recovered from his tomb in 1922, the gold Lion throne of Tutankhamun, pharaoh of the Egyptian 18th dynasty who ruled circa 1332–1323 BCE, is shown above.

But the most famous throne of ancient times was that of King Solomon, son of David, who ruled the Kingdom of United Israel circa 970 to 931 BCE. The Lion Throne of Solomon is described in *1 Kings 10*:

*18 Moreover the king made a great throne of ivory, and overlaid it with the finest gold.*

*19 There were six steps to the*

*throne, and the top of the throne was round behind; and there were arms on either side by the place of the seat, and two lions standing beside the arms.*

*20 And twelve lions stood there on the one side and on the other upon the six steps; there was not the like made in any kingdom.*

Later sources describe a variety of animals on the six steps (Figure 2). As outlined in the first Midrash: “When the king sat, surrounded by the Sanhedrin, to judge the people, the wheels began to turn, and the beasts roared, which frightened those who had intended to bear false testimony.”

From Midrash sources there is information that after Solomon’s

*Continued*





*Above: A 244 CE wall painting from the Jewish synagogue of Dura Europos (on the Euphrates, present-day eastern Syria). This painting shows Ahasuerus, (Xerxes I, 486-465 BCE) seated on the Throne of Solomon with his newly wed Jewish wife Esther and her cousin Mordecai.*

*At right: Inset of the right side of the painting above expanded to show Ahasueras seated on the throne at the Dura Europos synagogue in eastern Syria.*



*Continued*

death, there was a dispute about his succession of the pharaoh Shishak (Shoshenq I, circa 943-922 BCE) and which he used to carry off the treasures of the Temple. Treasure included the Throne of Solomon, which remained in Egypt until the Assyrian king Sennacherib (705-681 BCE) conquered the country.

The king of Judah, Hezekiah (circa 715-686 BCE) regained possession of the Throne, which the king of Judah Josiah (641-609 BCE) lost to pharaoh Necho II (610-598

BCE), who carried off the Throne again to Egypt.

Though, according to the rabbinic sources, Necho did not know how to operate the Throne and thus struck himself with one of the lions causing him to become lame. It is said that also the king of the neo-Babylonian Empire Nebuchadnezzar (circa 605-562 BCE) fell victim to the same fate.

The Throne then came into the possession of the Iranian Achae-menids: Darius I (550-487 BCE)

*Continued*





*Above: A small bronze model dating to between the 7th and 2nd century BCE, and found at Tell El-Muqdam near the ruins of Leontopolis (city of the lions) on the Nile Delta, might represent the upper part of Solomon's Throne, says the author.*

*Continued*

according to the rabbinic narrations, managed to sit on Solomon's Throne without being injured which was also the case of his successor Ahasuerus (Xerxes I, 486-465 BCE).

Of this there is a 244 CE dated wall painting from the Jewish synagogue of Dura Europos (situated at the river Euphrates, present eastern Syria). This painting shows Ahasuerus, seated on the Throne of Solomon together with his newly wed Jewish wife Esther and her cousin Mordecai (see paintings above).

As Mordecai did not bend to Haman, counselor of the king, Haman proposed to Xerxes to have him killed and also the entire Jewish nation to revenge their disrespect.

This plot was impeded by Esther, whose action is commemorated each year with the Purim Jewish holiday.

There is no actual image existing of the Throne of Solomon. Though



*Top: A lion figure from the Kushan empire between central Asia and India whose style is believed derived from the originals of Solomon's Throne. Similar usage also flowed into the imagery of the Iranian Sasanian era.*

*Above: The first Kushan emperor Kujula Kadphises (1st century CE) seated on a Lion Throne with a flying Nike above a Kushan prince standing next to the Throne.*

one might speculate that small bronze models (Figure 4) dated between the 7th and 2nd century BCE, as found at Tell El-Muqdam near the ruins of Leontopolis (city of the lions) in the Nile Delta, are

*Continued*





Above: The Imperial Coat of Arms of Ethiopia.  
At right: “Bellifortis”, a depiction of the Queen of Sheba from a circa 1405 CE manuscript in Prague.



*Continued*

showing the upper part.

The ideal of Solomon’s Throne spread also to the Iranian Sasanian world and to the Kushan Empire (formed between Central Asia and India). The first Kushan emperor Kujula Kadphises (1st century CE) is shown here seated on a Lion Throne with a flying Nike crowning him and a Kushan prince standing next to the Throne.

The last on the Lion Throne of the Solomonic Dynasty, tracing his lineage back to Menelik I (10th century BCE), legendary son of King Solomon and the Queen of Sheba, was the 225th successor Haile Selassie (1930-1974) entitled “The Conquering Lion of the Tribe of Judah, Neguse Negest (King of Kings) of Ethiopia, Elect of God”.

In the 9th century CE in Constantinople (former Greek city “Byzan-

tion”, since 330 CE center of the Roman empire, until 1453 CE, present Istanbul / Turkey) a Solomonic Lion Throne was realized in the Magnaura palace (“big assembly hall”). With this “Imperial power appears more majestic...and evokes the admiration both of strangers and of our own subjects” as outlined in the book *De Ceremonii* by Emperor Constantine VII Porphyrogennetos (the “purple born”, ruled 913-959 CE).

Under emperor Manuel I Komnenos (1143-1180 CE), Byzantine power reached the last peak of worldwide importance.

During his reign, in 1147/48 CE there was the ill-fated Second Crusade. On the return from Jerusalem, the surviving German crusader knights passed (again) through Constantinople. In the Great Palace the Byzantine Emperor arranged a

*Continued*





*Top, left and right: Henry (Heinrich) Jasomirgott, Duke of Austria, minted silver pfennig coins like this circa 1160 CE; Left: obverse with Solomon on throne. Right: Reverse, shows Samson with lions, 25-27 mm, 0.82 gram.*

*Above, left: Drawing of silver pfennig obverse with Solomon on throne; Above, right: Drawing of silver pfennig reverse: Samson with lions.*

*Continued*

marriage between his niece Theodora Komnena and the Bavarian Duke (from 1141 CE) and Margrave of Austria Henry II, called "Jasomirgott" (literally "Yes, so [help] me God", but also possibly with from an obscure Arab word in connection with the Second Crusade).

In 1156 CE the German Emperor Frederick I (1152-1190 CE, named Barbarossa because of his red beard), gave back Bavaria to the House of Guelf.

Concurrently, in compensation for his loss of Bavaria, Henry (Heinrich) Jasomirgott was named Duke of Austria and unprecedented

privileges were granted to him and his Byzantine wife.

During this time at his mint in Krems (a beautiful small town West of Vienna) Henry Jasomirgott began issuing remarkable silver penny coins, the obverse of which is shown above, left.

The reverse of the coin - a drawing of which is shown at right, bottom - shows Samson (Simson) attacked by a lion that he simply grabbed and ripped apart (*Judges 14*). The front side shows the upper part of a crowned king holding two lions at their tails.

Minted for more than 30 years,

*Continued*



Continued

the “Kremser Pfennig” was last struck circa 1190 CE. The original intent of the obverse appears to have been lost. On later issues the heads of the lions are getting omitted and the lion corpses altered, leading to the opinion that the king is holding two Sirens.

Thus, initially these coins were called “Sirens-Simson-Penny”.

This interpretation was refused by Wolfgang Hahn and Andrea Luegmeyer who concluded that a Biblical scene is shown where King David is “playing with lions as with sheep” (1 Samuel 17:34-37) and therefore the coin should be named “David-Simson-Penny”.

Though, in context with the fact that Henry Jasomirgott had been in Constantinople and there must have been impressed by the Byzantine Solomonic Throne in the Magnaura, the author is convinced that King Solomon seated on the Lion Throne is shown on the obverse of the “Kremser Pfennig” coins. Thus the coins should properly called the “Solomon-Simson-Penny”.

In the first coin shown here, minted circa 1160 CE, the lion’s tails held by King Solomon terminate in



*Solomon's Judgement pictured in "Miscellany" book by Rabbi David Kimhi (Radak), France, ca. 1280.*

a lily, the symbol of Jerusalem.

Plus, the lions conceal the lower part of the king's body - perhaps reflecting a view from below toward the throne as Henry might have witnessed in the Magnaura in Constantinople.

As a Christian crusader successfully returned from Jerusalem, with this coin Henry Jasomirgott could have been proclaiming a message to enhance his prestige among his people - he was capable of fighting evil, and of ruling as a Duke of Austria of considerable power and strength.

The marriage of Henry II Jasomirgott and Theodora Komnena was an important part of the West-

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ern policy of the Byzantine Emperor Manuel I Komnenos.

This policy bore fruit in 1166 CE when the couple traveled to Serdica (present day Sofia, Bulgaria) to enter negotiations with the emperor. They were successful, reconciling Manuel and Frederick Barbarossa; and thus - alas! only at this time period - resolving at least temporarily vast differences between the East-Roman Byzantine Empire and the Western "Holy Roman Empire (of the German Nation)".

In November 1176 CE Henry II Jasomirgott had an accident near Melk, breaking through a rotten wooden bridge while riding a horse. The fall eventually caused his death in January 1177 CE. His wife Theodora Komnena lived until January 1184 CE. ▢

*The author thanks Nima Mehrabany for allowing to include his photo of Takht-e Soleyman (Throne of Solomon); thanks also to Prof. Hubert Emmerig, Institute of Numismatics and Monetary History, University of Vienna, Austria, for providing a copy of the publication of Professor Wolfgang Hahn und Andrea Luegmeyer, cited below.*

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# SOLOMON SITS ON HIS THRONE ON ISRAEL'S 1995 'SOLOMON'S JUDGEMENT' COINS



*King Solomon is depicted sitting on his throne on "Solomon's Judgement" coins issued by Israel in 1995. "Judgement" is spelled with an extra "e" which is the less-used alternative spelling in the U.S.*

In 1995, Israel issued silver and gold (shown) coins with the subject of Solomon's Judgment. It was the second issue in the Biblical Art Coin Series devoted to famous works of art portraying Biblical subjects.

The design is based upon a 13th century work taken from the "Miscellany" book by Rabbi David Kimhi (Radak), France, ca. 1280 (see illustration on Page 40).

It vividly depicts the famous scene of two women and a baby, each woman claiming to King Solomon that she is the baby's mother.

The scene is known as the Judgment of Solomon and has become a symbol of the king's wisdom because of the brilliant way in which he solved the dilemma and discovered the baby's real

mother.

We still use the saying "Judgment of Solomon" as a way of expressing the need to find a just solution in a dispute between two people.

The obverse features the face value in Hebrew and English, 1 New Sheqel on the silver B.U. coin, 2 New Sheqalim on the silver Proof coin, 10 New Sheqalim on the gold coin; beneath the face value is the year and below, the word ISRAEL in Hebrew, Arabic and English.

On the left is the State emblem and beneath it, a decorative element representing a crown, and border inscription "SOLOMON'S JUDGEMENT • MISCELLANY • FRANCE C. 1280" in English and Hebrew. 𐤇



# UNIQUE REVERSE LEGEND ON VESPASIAN AUREUS: *JUDAEA RECEPTA*



*Photo courtesy Israel Museum*

*Judaea Recepta aureus struck under Vespasian, with its unique 'JUDAEA RECEPTA' reverse legend.*

**By DAVID HENDIN**

*Courtesy asorblog.com*

In a 2013 auction at Numismatica Ars Classica (32, May 16, 2013) a Vespasian gold aureus with the unique reverse legend *IVDAEA RECEPTA* was purchased by David and Jemima Jeselsohn (it is now on display at the Israel Museum, Jerusalem). *Gambash et al* concluded that the coin is authentic.

Based on legend, design, and portrait style, numismatists believe it was issued prior to the standard *IVDAEA CAPTA* victory series commemorating the Roman victory in the First Revolt (66-70 CE).

The *RECEPTA* legend is “in direct contradiction to a triumphal ceremony and the dedication of arches to Titus for his victory over

the Jews ...” they write (p. 98), and conclude that this coin “expresses what must have been an earlier and short-lived policy, completely opposed to the one eventually adopted, and for that reason immediately discarded ...” (p. 100).

It may have been Titus “who impulsively rushed to declare, that Judaea was back under the yoke (*Judaea recepta*), only to be called to order by his father.

“In this case our coin is likely to have been minted in Judaea, either in Jerusalem or somewhat later in Caesarea Maritima” (pp. 100-101). Donald T. Ariel of the IAA believes that the importance of this coin “has

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not even begun to be assimilated by historians.”

Here is the Numismatica Ars Classica catalog description of the unique *JUDAEA RECEPTA* Aureus:

Vespasian, 69-70, AV 7.10 g. *IMP CAESAR VESPASIANVS AVG* Laureate head r., with drapery on l. shoulder. Rev. *IVDAEA – RECEPTA* Jewess standing l. in attitude of mourning; before palm-tree. C –. BMC –. RIC –. CBN –. Hendin –. Calicó –.

An apparently unique and unrecorded issue of tremendous historical importance and fascination. A very interesting portrait and a reverse composition of great symbolism. Struck on a broad flan with a light reddish tone, minor traces of edge filing and a graffito (*AA*) below the exergual line, otherwise very fine.

This *IVDAEA RECEPTA* aureus of Vespasian is an extraordinary and unexpected discovery in a series that for centuries has been the subject of intensive study. Not only is it perhaps the first issue that Vespasian struck to celebrate the victory in Judaea, but its inscription makes it unique in a series that normally describes Judaea as having been captured (*CAPTA*) or conquered (*DEVICTA*), or which symbolically imply the defeat of the Jewish rebels.

Compared with the more usual Roman proclamations, this *RECEPTA* issue presents a gentler view of Rome's triumph over rebels in the Jewish War. It indicates that Judaea was acquired or “received” into the

empire, or that it was “taken possession of” by Vespasian. In some sense it suggests that Judaea had been lost, but that with the re-establishment of Roman authority the province had been received, once again, into the empire.

Though *RECEPTA* occurs on other Roman coins, instances are rare. The chief proponent of this wording was Octavian (Augustus), who used it on coinage to describe some of his more significant acquisitions: the province of Asia (*ASIA RECEPTA*), Armenia (*ARMENIA RECEPTA*), and legionary standards that had been lost to the Parthians (*SIGNIS RECEPTIS*).

The comparatively gentle tenor of *RECEPTA* is revealed especially on coins struck by Claudius soon after his accession. He issued aurei and denarii celebrating the fact that the praetorian guards had “received” him into their fortified camp and had protected him as he awaited confirmation from the senate during the chaos that followed the murder of Caligula.

One type, inscribed *PRAETOR RECEPT*, shows Claudius clasping hands with a praetorian guard; the other, inscribed *IMPER RECEPT*, shows Claudius or a soldier standing within the walls of the camp.

With the discovery of this new type, we may count Vespasian among the emperors favorably disposed toward this wording.

Also known for Vespasian are sestertii struck at Rome in 71 inscribed *SIGNIS RECEPTIS* that show

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the emperor standing on a platform, receiving an Aquila (eagle) from Victory.

These rare and historical coins refer to the recovery of military standard(s) lost during the nationalist revolt sparked by the Batavian chief Julius Civilis during in the final weeks of the reign of Vitellius. The revolt persisted well into the reign of Vespasian, who struggled through 70 to defeat Civilis.

Germany and Gaul suffered great destruction at the hand of the rebel army, and the standard delivered by Victory is presumably one of the XV Primigenia, a legion that was massacred by its German auxiliaries after it had surrendered to Civilis.

We find a similar tenor on this aureus devoted to the war in Judaea. Germany, Gaul and Judaea were all provinces that Vespasian had brought back under the Roman yoke, for not only did the final victories in each occur after Vespasian had established his regime, but the general-turned-emperor had personally led armies in each conflict.

The technical features of this aureus suggest it was struck very early in Vespasian's reign. The portrait is finely engraved, without the usual protruding chin and fleshy jowls. It is uncharacteristic for Vespasian's portraits, and it almost certainly was engraved before the new emperor's features had been standardized.

The reverse design is exceptional. Its composition closely resembles the *IVDAEA DEVICTA* issue, for which

this recepta issue may have been the prototype.

David Hendin has observed that although the figure of Judaea accords well with other depictions, her posture is unusual with crossed legs. He also notes that the fronds of the palm tree are less clearly defined than on the later issues.

Just as with the unusual portrait, the design peculiarities of the reverse mark this as a very early aureus produced before the features of the Judaea issues had been firmly established.

The obverse inscription *IMP CAESAR VESPASIANVS AVG* occurs on precious metal coins of numerous mints, including Rome, Lugdunum, Tarraco, an uncertain mint in Spain, Ephesus, Alexandria, Judaea, Antioch, and one or more uncertain military mints.

The heavy lettering without well-defined serifs accords well with the earliest issues of the Rome mint, though the dies could have been engraved by an artist trained at the Rome and the coin struck at a moving military mint.

If it was struck at Rome, this gentler tone might originally have been taken since the capital was far removed from the war in Judaea (though the capital had experienced its own share of atrocities in the civil war).

Wherever this extraordinary aureus was struck, it must have been immediately recognized that a sterner tone was required toward Judaea, which brought an end to this

*Continued*





Photo courtesy wildwinds.com

*Praetor Recept V2 Claudius. AD 41-54. AR Denarius (19mm, 3.51 g, 4h). Rome mint. Struck AD 43-44. TI CLAVD CAESAR AVG P M TR P III, laureate head right / PRAETOR RECEPT, Emperor and soldier, holding signum and shield, standing vis-à-vis, clasping right hands.*

*Continued*

short-lived *RECEPTA* issue.

Two incise letters appear on the exergue of the reverse of this coin. This graffiti consist of the two Greek letters, plausibly twice the letter Lambda (Λ).

The practice of graffiti on coins (one or more incised letters, monograms or symbol) seems to be a phenomenon confined mainly to the Levant.

Deliberate incisions first appear on silver issues of the Persian period (fifth-fourth centuries BCE) and become common during Hellenistic times (fourth-third centuries BCE).

There are no fixed rules for the placement of the graffiti but they are primarily incised on empty space on the coin where they can be more evidently noted.

In later periods, about five percent of Syro-Phoenician provincial tetradrachms dated to first century BCE to the third century CE, have

graffiti which appears on empty spaces on the coin.

The example of the Bet She'an hoard (northern Israel) is quite amazing since it includes two hundred and sixty-two solidi with graffiti, that represent 34.88 percent of the whole group of 751 solidi dated to the reigns of Phocas, Heraclius, Constans II and Constantine IV.

It is evident that graffiti may have had a dissimilar function in different periods and several theories have been suggested regarding their meaning.

It has been proposed that they represent initials or letter combinations that served as personal marks or secret identifications of owners, moneychangers and merchants.

They likewise can be considered as aids to counting and reckoning.

However, a thorough overall study of the phenomenon will be needed before the function of graffiti is fully understood." ▢



# JERRY LEWIS:

COMIC, ACTOR, SINGER,  
DIRECTOR, PRODUCER -  
PHILANTHROPIST



*Jerry Lewis Laugh Certificates were issued by Malayan Banking Ltd. in 1962 to promote his movie "It's Only Money," when it was first premiered in that nation by Cathay Organisation Theatre in Malaysia.*

**J**erry Lewis - the zany comedian and movie star of the '50s and '60s, passed away Aug. 20, 2017.

Lewis, who raised some \$2 Billion (U.S.) for the Muscular Dystrophy Association over 44 years of Labor Day telethons that were a staple in millions of American homes, was much more than a comedian in his professional career that first began at age 5.

According to the IMDB web data-

base, "Lewis was an American comedian, actor, singer, film producer, screenwriter and film director. Jerry was the son of Rachel (Brodsky) and Daniel Levitch; his paternal grandparents were Polish Jewish immigrants, and his mother was a Russian Jewish immigrant.

"Jerry Lewis was known for his slapstick humor in film, television, stage and radio. He was paired up with

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Dean Martin in 1946, forming the famed comedy team of Martin and Lewis.

“In addition to the duo’s popular nightclub work, they starred in a successful series of comedy films for Paramount Pictures. He and Dean Martin were the world’s top box-office earners from 1950-1956.

“On his own, Lewis also ruled as No.1 movie draw in 1957, 1959, and 1961-1964.

“Lewis was also known for his fund-raising telethons and position as national chairman for the Muscular Dystrophy Association (MDA), where he raised over 2 billion dollars for the charity.

“Lewis won several awards for lifetime achievements from The American Comedy Awards, Los Angeles Film Critics Association, and Venice Film Festival, and he had two stars on the Hollywood Walk of Fame.

“In 2005, he received the Governors Award of the Academy of Television Arts & Sciences Board of Governors,

JERRY'S LOUDEST LAUGHING HIT !!



Poster for 1962 Jerry Lewis film “It’s Only Money”.

which is the highest Emmy Award presented.

“For his 80th birthday in 2006, he was given a medal and induction into the Legion of Honor by France, given the honorary title of “Legion Commander. And on February 22, 2009, the Academy of Motion Picture Arts and Sciences awarded Lewis the Jean Hersholt Humanitarian Award.” □

## INFORMATION NEEDED ON DESIGNERS OF AINA MEMBERSHIP MEDALS

I am preparing a catalog of the AINA Membership medals, but I am missing the names of some of the designers. I would greatly appreciate if anyone knowing the identities of the following medal designers would email me at [ainapresident@gmail.com](mailto:ainapresident@gmail.com) or call me at 818-225-1348. Thanks, Mel

1984 - “Pomegranates-Israel 36, AINA 17”; 1986 - “Statue of Liberty, Give me your ...”;  
1989 - “22 Years-Bringing a Jewish Light to the Numismatic World,” Designer: BK;  
1991 - “Ancient Judaeon Coin Motifs”; 1993 - “150th Anniversary of B’nai B’rith”;  
1995-1996 - “Jerusalem 3000 Years”; 1999 - “Hamsa—Read the Shekel,” Designer: AGW;  
2001 - “Torah—I Believe”





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